

South

16770
Tragedy / a father writes his son a letter
Greatness / what's it take to be great?
James Bond / mass hero bungles again

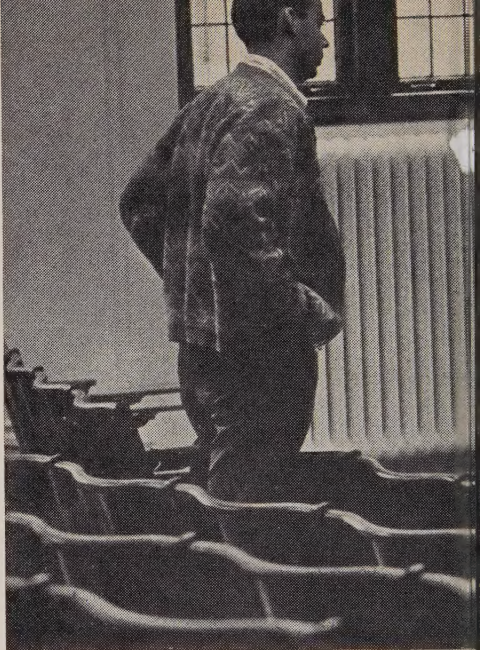
Religious Education

EXHIBIT

Religious School of Religion



Greatness is all around us—at home, at school, in our community, as well as in the headlines. “But what is greatness?” you ask. What is there about a person that inspires us most? Who is the greatest person to have lived during our lifetime? John F. Kennedy, Winston Churchill, and Albert Schweitzer were the most frequently mentioned “greats” in a recent poll taken by YOUTH magazine. The reasons given for greatness vary, for each of us sees life through our own experiences and understanding. But greatness is there for us to see and imitate, if we’ll simply look.



Who's the greatest person

John F. Kennedy / When he was our President, he made each of us realize just how important we are in the success of our country. He was the one person that I could really look up to.—*David Forni, 16, Clarington, Ohio*

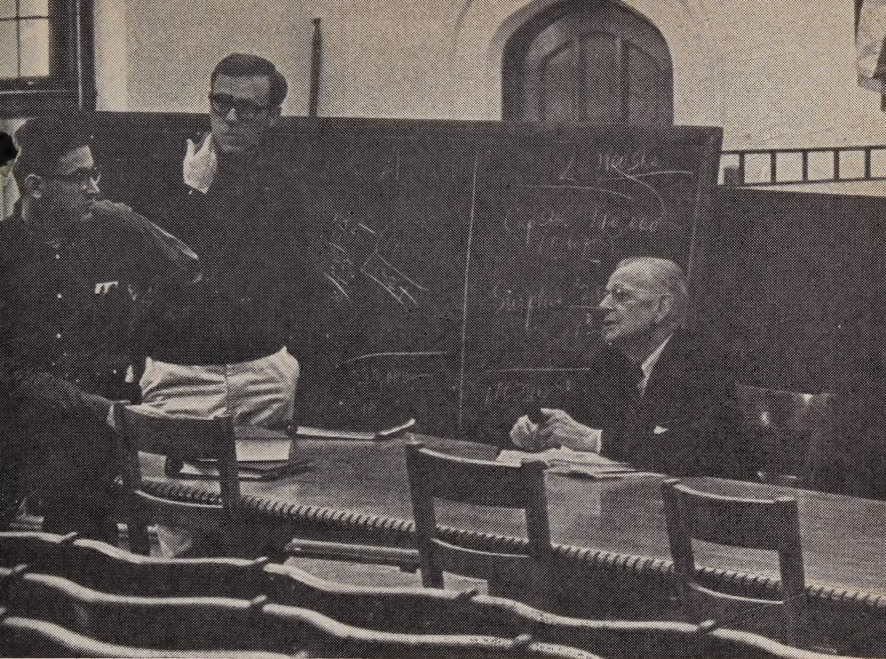
Winston Churchill / His courage and undying confidence made him great. He was a man who displayed superb leadership through Britain's darkest hour. Yet all the time he was so great that he always would prefer to remain among his own people, the commoners.

—*Dennis Morrell, 17, Charles City, Iowa*

Albert Schweitzer / “There is no greater love than this—that a man lay down his life for his friends.” Love is the quality that makes a man great. Schweitzer has dedicated his life—“laid it down”—for others. A complete giving of his life and ability. That's what makes a man great.

—*John Mark Blowen, 17, Athol, Massachusetts*

I cannot point to one “greatest” person. People are most often known by their ideas and the things they do. Many people in many situations have done great things and written great thoughts. In my lifetime many



ve lived during your lifetime?

People have lived and died. People are all individuals and what they leave behind in this world is necessarily different and cannot be compared. The worth of one man's life cannot be compared with the worth of another.

—Terry Verdery, 18, La Habra, Calif.

My father / The way he handles things with calmness and understanding when people around him have blown up. He is my pattern which I would like to follow. He shows a deep understanding of a person's emotions and handles them the way he feels is best.—Bernard Heisner, 16, Peotone, Ill.

Martin Luther King / He has inspired me most because he is seeking to bring about justice and the respect due to the Negro minority by peaceful means, because he seeks to change evil with love, and because he is trying to change the idea some men hold that one human being may be subservient to another.

—Jay Ressler, 17, Reading, Pa.

Thomas Dooley / His greatness comes from his desire to help underdeveloped countries in any way possible and his final decision that it is much better to do something worthwhile and die young than to do nothing and live longer.

—Larry Taylor, 17, Creston, Ia.

Youth

May 9, 1965
Vol. 16 No. 10

Editor
Herman C.
Ahrens, Jr.

Associate Editor
Joan Hemenway

Art Consultant
Charles Newton

Administrative
Secretary:
Clara
Utermohlen

Editorial Address:
Room 800
1505 Race St.
Philadelphia, Pa.
19102

YOUTH magazine is prepared for the young people of the United Church of Christ. Published bi-weekly throughout the year (except during July and August, when monthly) by United Church Press. Publication office: 1720 Chouteau Avenue St. Louis, Mo. 63103. Second class postage paid at Philadelphia, Pa., and at additional mailing offices. Accepted for mailing at a special rate of postage, provided for in Section 1103, Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, \$3.00 a year. Group rates, five or more to one address, \$2.40 each. Single copies, 15 cents each, double issues, 25 cents.

Subscription offices: Division of Publication, Board for Homeland Ministries, United Church of Christ, 1505 Race St., Philadelphia, Pa. 19102.

Front cover photo by H. D. Park, San Francisco, Calif. Prayer by Herman C. Ahrens, Jr.

Greatness is answering God's call and developing your talents to their fullest extent. No truly great man has ever been self-centered. Great men are always humble and unselfish. Anyone with a lot of ambition can become a person of some kind or other, but a great person gives up his personal ambition, if necessary, to answer a call.

—Tim Kehl, 18, Cleveland, Ohio

My Spanish teacher / She has taught me many things about Spanish and otherwise. She probably doesn't realize what she has done for me. The most valuable lesson I have learned is if you make something hard, it's going to be hard. But if you sit down and tackle it with enthusiasm, it will be easier.

—Linda Luce, 17, Muscatine, Iowa

Billy Graham / He has inspired me by giving courage to me through his broadcasts, sermons and telecasts. Yes, he has courage—a word that is unheard of to many of us today. He is not afraid to show his colors for Christianity. So why should we be?

—Gary Mantz, 17, Summit Hill, Pa.

Linus Pauling / I am impressed by the fact that I know of him when I learned about his electronegativity tables in chemistry. His attitude toward peace impresses me because I have hope for the world when I see this great scientist so concerned for peace.

—Franna Ruddell, 17, Spearfish, S. D.

Danny Kaye / He loves people! He puts his whole body and mind into his work and the result is at least a few minutes of carefree happiness for people who are tired, poor, hungry, lonely or lost. He testifies God's love without even mentioning His name in a sermon.

—Bonnie Ruschmyer, 17, Quincy, Ill.

Dwight D. Eisenhower / He has been a leader in both war and peace. As general, president and private citizen, he has shown that a man can find common use for his talents wherever they are needed and can excel in many fields.

—K. Michael Merrill, 18, Jamestown, N. D.

The greatest person in the world today is one who has learned to live life instead of existing. He thinks for himself, he has determined his own set of values, he is not afraid to speak out for what he believes in. He does not conform for the sake of conforming, neither does he rebel.



Greatness is neither fame nor wealth..."

nonconformist for the sake of individualism. He is the only "great" person
day.

—Doug Clark, 16, Denver, Colo.

John F. Kennedy / His young vitality inspired most people—young and
l. His often quoted inaugural statement, "Ask not what your country
do for you, but instead ask what you can do for your country," will
main in my mind always.

—Linda Renninger, 17, Pottstown, Pa.

S. Eliot / His poetry has so very much meaning, especially "The Hollow
en." Perhaps I admire him most because I write poetry and would like
be able to put such expression and insight into my own work

—Beverly Sieling, 18, Tiffin, Ohio

Herbert Hoover / He has done many great things for the good of hu-
nity. He has always had enough time to answer any call, big or small.
has been blamed for the depression which happened during his term of
ce, but can we really blame one man for this?

—Richard Schietrumpf, 15, Mahanoy City, Pa.

Hen Keller / I am most inspired by her ability to have the will to live
d go on living even though everything is against her. She is truly a
nificant person who sets an unseemingly difficult example for others
live by.

—Anonymous

Mahatma Gandhi / Although he wasn't alive during much of my lifetime,
teachings have rendered a great deal of influence upon my world. The
plication of his passive resistance and non-violence has opened new di-
nsions of freedom to millions of Negroes in the United States today.
ndhi's dedication—" . . . and in resisting untruth I shall put up with all
ing . . ."—led to fasting, jail terms and even death. But it accom-
ed great things.

—Kenneth Moore, 18, Palm City, Fla.



“There is no greater love than this..”

My grandfather / How can he keep up with the times, be so energetic and so wonderful, without ever comparing his youth to ours?

—Jean Sylvester, 16, Merrill, Wisconsin

Pope John XXIII / This man made the hardest and first step toward Christian understanding.

—David Christianson, 17, Garden City, South Dakota

Maria Augusta Trapp / She seemed to have the quality to change hardship into advantage. She seemed undaunted by troubles and so smiled when she conquered them.

—Dorothy Weaver, 18, Troy, Ohio

My parents / If it hadn't been for them, where would I be? They have taught me their interpretations of life, which I have made into my own. Many times they have made sacrifices to better something for me. I hope some day I can repay them in one way or another. What is greater? The quality of being what you're supposed to be.

—Louise Keller, 16, Huntingdon, Pennsylvania

Winston Churchill / I was most inspired by the manner in which he carried out his duties: a bit of wit in every commonplace chore.

—Kay Ross, 16, Hinsdale, Illinois

Albert Schweitzer / I think he is a great person because being a brilliant man, he could have done things to better only himself. Instead, he has devoted his life to helping humanity. He is showing the world that even in this modern day, there are those who are concerned with the welfare of man. He is truly a great Christian.

—Nancie Fujikawa, 17, Kalaheo, Kauai, Hawaii

A teacher / He inspired me to study and learn all I can while in school. This appreciation of learning has given me so much. I now try to learn from all experiences, with bad or good.

—Bobbie Kneisel, 18, Vermilion, Ohio

Martin Luther King / He has been a great leader of one of the most important movements of our times. His principles of non-violence and his strong personality and influence on his followers have been recognized throughout the world. —Carol Huebner, 17, Minneapolis, Minn.

John F. Kennedy / I feel that the late President proved himself to be a great man by the dedication he showed to his nation, the calmness with which he faced some very serious problems, and his ability to lead the nation in a straight-forward manner. As in most cases, his greatness was not fully realized until after he was gone.

—Christopher A. Heller, 17, Lancaster, Pa.

Thomas Dooley / I have read his books and they just give me this warm, wonderful feeling inside. It makes me feel good to know that there are people left who will sacrifice a well-paying job to help backward people of other lands. This is greatness.

—Ann Carnes, 16, Leetonia, Ohio

My speech teacher / He's not the greatest in the world, but he's great. He has given me opportunity and guidance and has inspired me to become an actor.

—John Adamson, 18, Iowa Falls, Ia.

John F. Kennedy / His outstanding trait was his practical intellectuality. There are in history few men who have great ideas and can put them into practice. This is a sign of quality.

—Harry Zinn, 17, Minneapolis, Minn.

Bob Hope / There are many great people, like presidents, writers and such, but I think someone who can do something for someone else has a greatness of his own. Bob Hope never seems to stop giving. He gives himself in movies, on TV, and he travels all over the world to bring joy to thousands of people.

—Kathy Thurston, 17, Southwest Harbor, Me.

My grandfather / Grandpa is the nearest to a perfect person I know. I certainly know him well enough. He's intelligent, sincere, he never talks about other people and always helps anyone. Bless his heart. I wish every person were like my grandfather.

—Toni De Rossett, 17, Marion, Ill.

No one person is truly great. Each of us has something that makes us great. Greatness is not fame and wealth. It goes much deeper than that. Greatness is what a person is to himself and to God. Man becomes great only when he gives himself to God and does God's will.

—Marie Anne Craft, 17, Spiritwood, N. D.

My parents / They have had more influence on my life than any other people in the world. I admire them most for their strength of character, and for the love and patience they have always given me. I'm sure there are lots of wonderful people in the world whom I haven't met, but I'll do well just to live by the standards and goals my parents helped me to set.

—Linda Duke, 17, Kent, Ohio



WHO ARE YOUR HEROES... AND WHY

BY ALAN GEYER / Everybody needs heroes. We need to be able to turn to ready sources of personal inspiration when the struggles of life become difficult, when dreams fade, when hopes droop. In a cynical age, especially—an age when so many people mock ideals and make fun of faith—we need to remind ourselves that for men to be made in God's image means that men are creatures of divine possibilities. We need to lift up those persons who, by God's grace, are able to achieve those great possibilities.

Some heroes are private heroes. That is, they may not be famous throughout the country or the world but may be known only to a few hundred persons. Yet they are mighty figures in our own personal world of experience: parents, a teacher, a coach, a friend, a colleague. Several years ago, some friends honored me with a surprise "this-is-your-life" party to which they had invited a favorite basketball coach and my best chum from high school days, neither of whom I had seen for many years. Both were heroes to me and I was overwhelmed to see them again. My father died a few years ago and I am saddened by the thought that I never seemed to be able to tell him what a great man he was in the orbit of life.

Some heroes we may only know historically, in a second-hand way. On my all-time roster of heroes are Jeremiah, Thomas Jefferson, Abraham Lincoln, and Johannes Brahms. I find myself turning to each of these men for frequent inspiration and invariably find it in their words or deeds, or music.

There is a third group of heroes; those public figures still living or recently passed on who have borne the extra burdens of power, fame, men and women who achieved greatness in the same time and

own and so speak to us with special force. Because I am no longer a manager, my heroes in this category will not be the same as most of yours, but they include: a baseball player of enormous skill and of countless courage in the face of personal tragedy, Lou Gehrig; a president's widow who became a world figure in her own right through nearly two decades of humanitarian service after her husband's death, Eleanor Roosevelt; an American general who passed up many opportunities for personal glory to take on obscure or unpopular military and political jobs, George Catlett Marshall; a young pastor and philosopher who, while still in his twenties, was unexpectedly thrust into the leadership of a social revolution to which he has brought almost unbelievable maturity and poise, Martin Luther King. Millions of Americans would add Herbert Hoover, Franklin Roosevelt, Dwight Eisenhower, Adlai Stevenson, John and Jacqueline Kennedy, Winston Churchill, Albert Schweitzer, John Glenn, Marian Anderson, Bob Hope, Billy Graham, and Stan Musial.

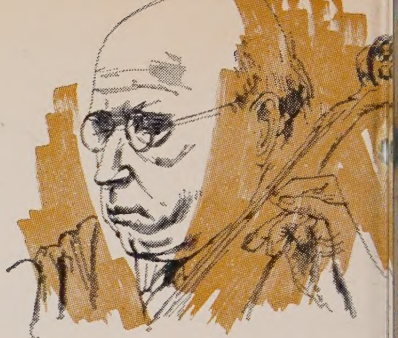
There are three non-Americans who are great men in my gallery of modern heroes, two of whom have died very recently. The three happen to be Spanish, Italian, and Swedish: a musician, a churchman, and a statesman. Each of them illustrates superbly the qualities of greatness which we shall presently discuss.

PABLO CASALS may well be the world's greatest living musician. Certainly he has been the outstanding cellist of the twentieth century and has been a distinguished conductor and composer as well. But Casals became an exile from his native Spain when fascism destroyed the republican government in 1936. Moreover, he refused to play in Nazi Germany or fascist Italy or, until recently, in any other country which recognized fascist Spain. This self-imposed exile removed him from the world's great concert halls for three decades; it was Casals' sacrifice for the cause of freedom. "The only weapons I possess are the cello and the conductor's baton," he has said. "They are not very badly, but I have no others."

The German writer, Thomas Mann—himself an exile from Nazi Germany—had this to say of Casals: "A fantastic talent, sought after and assured of overwhelming success all over the world, offered fortunes . . . but laying down its own conditions, which have nothing to do with either money or success. This great creative artist will set foot in no country where liberty and right are not respected."

Now in his eighty-ninth year, Casals is actively engaged in "Operanzenzen," a project for promoting cultural development in the vil-

Pablo Casals, world-famous cellist, was born in Spain in 1876. He first played before royalty at the age of 18. In 1963 he received the U.S. Presidential Medal of Freedom awarded to those "who contribute significantly to the quality of American life."



lages of Puerto Rico. He has partially ended his exile by playing concerts for the United Nations and to benefit causes related to peace and justice. Casals confides:

I am not a politician. I am simply an artist. But the question is whether art is to be a pastime, a toy for men to play with, or if it should have a deeper and human meaning. An artist must take sides, whatever sacrifice it means if human dignity becomes involved. . . . It would be too easy, under the pretext of artistic neutrality, to retire into the ivory tower instead of fighting for justice. Considering that an artist is a man, he cannot as a man withdraw from his solidarity with his fellow-creatures.

ANGELO GIUSEPPE RONCALLI was one of 13 children born to poor peasant parents in northern Italy in 1881. The world knew him as Pope John XXIII, of whom little was expected when he ascended the papal throne in 1958 at the age of 76. Not elected until the eleventh ballot in the Sacred College of Cardinals, Pope John was immediately characterized by many as only an "interim pope" who could serve for seven years until a new and stronger pontiff could emerge. Physically, such calculations proved correct: within four and a half years, John was dead, concluding one of the briefest reigns in modern Vatican history.

Yet upon his death it was generally recognized by Catholics and non-Catholics alike that this man had had an incomparable influence upon world events, perhaps more than any other Christian leader in the twentieth century. His encyclical, "Peace on Earth," had much to do with creating a climate of diplomacy in which the United States and Soviet Union could successfully negotiate a treaty banning the test of nuclear weapons in the atmosphere. An earlier papal letter rallied Catholics in Latin America, Asia, and Africa to a new concern for social justice and economic development. He convened the second Vatican Council which has already transformed Catholic relationships with Protestants, Jews, and other religious groups, and has set in motion many reforms in Catholic worship and organization.

The warmth of Pope John's great heart reached out to the world.

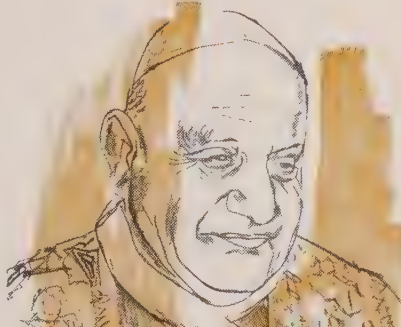
human family and broke many traditions in the process. He ended the custom of dining alone and welcomed others to his table. He visited a German prison. He named the first Negro and Japanese cardinals. Just seven weeks before he died in 1963, he concluded "Peace on Earth" with this radiant benediction:

May Christ enkindle the wills of all, so that they may overcome the barriers that divide, cherish the bonds of mutual charity, understand others, and pardon those who have done them wrong; by virtue of His action may all peoples of the earth become as brothers and may the most longed-for peace blossom forth and always reign between them.

DAG HAMMARSKJOLD was the man whose name nobody could spell or pronounce. "Just call me 'Hammer-shield,'" he told reporters at the airport in New York in 1953, when he arrived to take up his duties as secretary-general of the United Nations. Millions just called him "Dag." As a political scientist who happens to be a Christian, I am happy to confess that Dag has long been one of my heroes. The world is just beginning to understand the extent to which Dag was a Christian saint and mystic, as revealed in his book *Markings* (published by Alfred A. Knopf, Inc.), now a best-seller translated into English from Swedish but not published in any language until after his tragic airplane crash in Africa in 1961.

Dag, the son of a Swedish governor and prime minister, grew up in a sixteenth century castle at Uppsala. His love of the great outdoors gave him a body of incredible stamina and a reverence for all of nature. A brilliant student, he is remembered by his closest UN aide as "the Einstein of diplomacy, a master of economics and banking, yet outside his own specialty he was gifted in fields of culture from architecture to religion. A social evening at his home was unforgettable." This breadth of wisdom enabled Hammarskjold to help make the UN more than a political and economic organization; he could give leadership to an enormous range of social, cultural, and scientific activity as well.

ope John served as an army chaplain in World War I and later in the diplomatic service of the Holy See at Rome. He is especially famous for his encyclicals, his personal simplicity, and his convocation of the Second Vatican Council.



No man in our lifetime has done more than Dag to encourage the ideals of international service as a profession: of men who love their country but who are capable of an even higher loyalty to a world community which is struggling to attain both freedom and order. Dag preserved the integrity of the UN Secretariat in the face of political attacks which came from all directions. In the Congo crisis of 1960-61, which cost him his life, he was loudly insulted at one time or another by the Russians, Belgians, Frenchmen, South Africans, Britishers, and even some Americans and was spat upon by Congolese. Once, long ago, writing about his father, he said:

A mature man is his own judge. In the end, his only firm support is being faithful to his own convictions. The advice of others may be welcomed and valuable, but they do not free him from responsibility. Therefore, he may become very lonely.

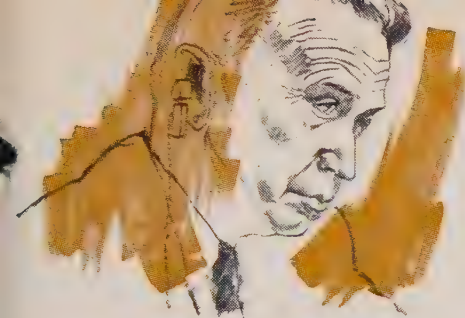
On the occasion of the dedication of the meditation room at the United Nations, Hammarskjöld said:

We all have within us a center of stillness surrounded by silence. The house, dedicated to work and debate in the service of peace, should have a room dedicated to silence in the outward sense and to stillness in the inner sense. It has been the aim to create in this small room a place where the doors may be open to the infinite lands of thought and prayer. . . . There is an ancient saying that the sense of a vessel is not in its shell but in the void. So it is with this room. It is for those who come to fill the void with what they find in their center of stillness.

What shall we say, in conclusion, about the truly great men in our times—especially those whom the Christian might rightly call “heroes”? Any list of their virtues is bound to be somewhat artificial because the qualities of great men are woven together in a seamless robe of character. But six of these qualities may be singled out for comment:

A Christian hero is a man who has the courage to stand alone. He is willing to break tradition; to risk unpopularity, to accept the reality of enemies who will oppose all his efforts and attack his motives and personality if not his very physical existence. Within the depths of his own spirit, a man must find the power to be true to his purposes in the face of every kind of trouble.

A Christian hero is a man who has a sense of history. This is not simply a knowledge of the heritage of the past, although that is vitally important. But true greatness involves a grappling with the forces of the living present and a sure instinct for the currents of the future. It means knowing where the world is going and relating one's own life creatively and decisively to the movement of events. Casals, Hammarskjöld, and Pope John had very different vocations, but they were



Dag Hammarskjöld studied law and economics before teaching at Stockholm University. His effective intervention in UN negotiations won him lasting fame. In 1961 he was awarded the Nobel Peace Prize posthumously after his untimely death.

able to involve themselves critically and sacrificially in the most important struggles of their time.

A Christian hero is a man who has a sense of humanity. His sympathies and affections transcend all racial, religious, and national boundaries. He is quick to perceive what is common in the ideals and yearnings and sufferings of men, women, and children everywhere. He passionately believes that institutions were made for man, not man for institutions.

A Christian hero is a man who has the capacity to communicate. It may be by the force of his words—but it may be by the radiance of his spirit or the winsomeness of his deeds. Whatever the means, he is one who can come into vital contact with many other persons who can understand who he is and what he does and why. When Dag Hammarskjöld and Pope John died, millions of ordinary people all around the world felt a profound sense of personal loss.

A Christian hero is a man who is the master of his own field. He has made it his profession to be competent in his work and therefore is able to command the respect of those with whom he works. Casals could not have been a major spiritual force in the world if he were not a musician among musicians. Hammarskjöld's mastery of diplomacy, law, and economics magnified his consecration to the cause of peace far beyond the idealism of his speeches; in fact, he seldom spoke publicly about his ideals.

A Christian hero is a man who has breadth and versatility. He does not permit himself to be pigeonholed but constantly seeks to relate his work to other fields of endeavor. He knows that religion, politics, art, science, and economics are not separate compartments but rather dimensions of a life which is whole because it is one life. Casals, Hammarskjöld, and Pope John were men who were able to take a very broad and unified view of human life because they didn't permit themselves to be pigeonholed. ▼

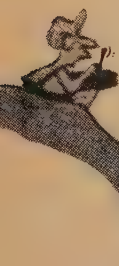
GEYER / Dr. Geyer is associate professor of political science at Mary Baldwin College, Staunton, Virginia. Soon he will assume a new position as international relations secretary of the Council for Christian Social Action of the United Church of Christ. This is his first article to appear in YOUTH magazine.

THERE ARE THREE THINGS WHICH ARE REAL:
GOD, HUMAN FOLLY AND LAUGHTER.

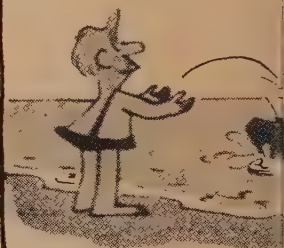
THE FIRST TWO ARE BEYOND OUR COMPREHENSION
SO WE MUST DO WHAT WE CAN WITH THE THIRD.

JOHN F. KENNEDY, 1963

DO YOU HAVE STRICT
GOVERNMENT ?



©1964, Publishers Newspaper
Syndicate, Reg. U.S. Pat. Off.

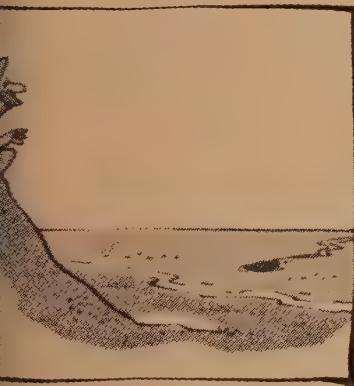


ARE YOUR
PEOPLE FREE ?





SWALLOW THIS AFTER
YOU READ IT.



WE'RE NOT ALLOWED
TO SAY.



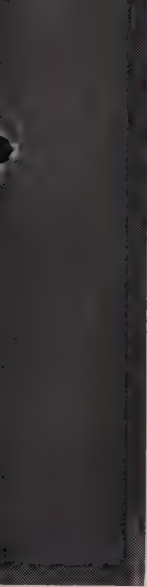
YES. HOW MANY DO YOU NEED ?





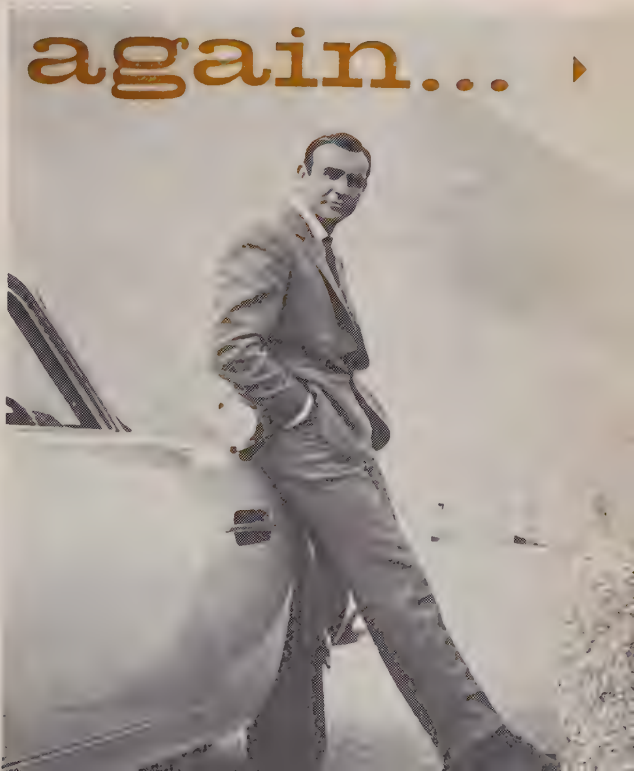
agent 007 bu





Photos by Arthur Evans / United Artists

gles again... ▶



James Bond/MASS HERO

RUSSELL BAKER / The intellectuals' fascination with Ian Fleming's fantasy hero, James Bond, arises from the same vice of learned men that compells them to seek significance in the hula hoop.

The notion that pure and simple mindlessness can be fun is, understandably, intolerable to men of the brain, accustomed as they are to rejoicing in a constant stream of discoveries of life's significances. And so we have recently a series of analyses written in monograph prose justifying Bond in terms of Freud, of Jung, of the Brothers Grimm and in one case, believe or not, Barry Goldwater.

This is a waste of good brainpower. The simple-minded truth about Bond is all on the surface for everyone to see. Bond, quite simply, is a bungler. Of all the Bond fantasies, the film "Goldfinger" is the most explicit about this. Bond bungles his way from disaster to disaster and avoids the death he so richly deserves only because his opponent, Auric Goldfinger, is even more grossly incompetent.

Basically the theme—two incompetents botching a job that professionals could handle painlessly—is vintage Laurel and Hardy. In the old Laurel and Hardy comedy films, it would have been some mundane task—repairing a faucet, transporting a bass by Pullman sleeper. In "Goldfinger" it is a bank heist.

When the action starts, Bond is advised by his pal, Felix Leiter of C.I.A., that M of the Secret Service has a big job for him, which entails keeping an eye on Goldfinger. Leiter promises to supply details later. Before the film is ten minutes gone, Bond, though still knowing nothing about the job, has betrayed his identity to Goldfinger, tipped Goldfinger that he is under surveillance, let a thug sneak into his apartment and brain him, caused the murder of a cutie, one Jill Masterson, and very nearly landed him in jail on a murder rap. Is Bond cashiered from the service? Not likely. He is called to the Bank of England. They tell him to find out how Goldfinger is smuggling gold.

In the next 20 minutes, Bond needlessly challenges Goldfinger to play golf, puts him in a murderous mood by beating him and, with the aid of an electronic homing device, tails him to the Geneva suburbs. The dead Jill, a vengeful sister, obviously the one who should be in the Secret Service, has also tailed Goldfinger there without homing devices. Thanks to Bond's ineptitude, she too is murdered.

Bond discovers how the gold is being smuggled—Goldfinger is having it molded into solid gold Rolls-Royces—but, clown that he is, gets lost on the highway and ends up in Goldfinger's power. Instead of killing him sensibly, Goldfinger decides to fly him to Kentucky.

Why? Goldfinger's fatal hubris. He is a blowhard. He can't stand to kill anybody, see? He has to keep them around and explain every-

them first, how he is going to explode an atom bomb in Fort Knox and at the U.S. gold supply out of circulation for 58 years.

How? He is going to gas everybody in Kentucky. For this purpose the poor boob has hired a highly susceptible cutie who, as a half-brained villa from Cicero could have told him, is going to blow the whole scheme—the C.I.A. once she catches sight of Bond trying to bungle his way out of Goldfinger's stud farm.

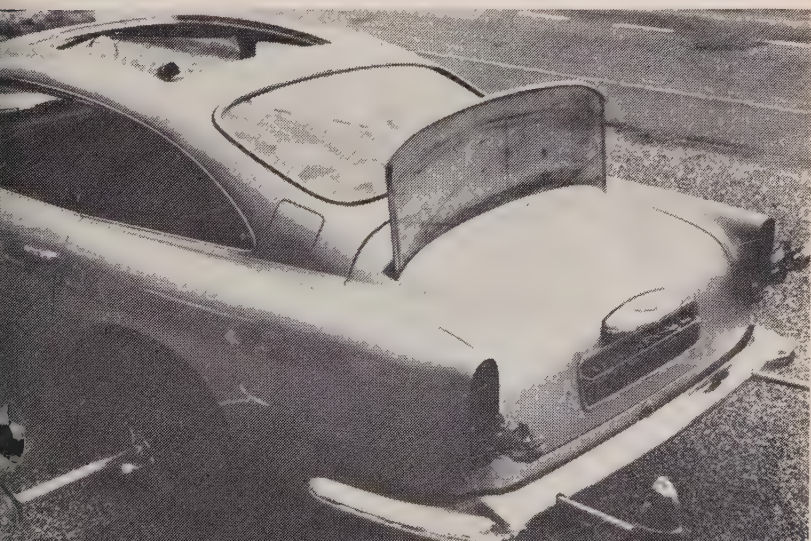
In a rare stroke of good judgment, Goldfinger invites all the greatest gangsters in America down to the farm to help with his scheme and we think that he is, at last, using his head. Alas, no. He is merely indulging his vice again. After telling them about the job, he irrationally kills them all, thus destroying his last chance to get some professional assistance.

In the end, Goldfinger manages to out-bungle Bond and blasts himself through an airplane window, but the mind rebels at the balance sheet of Bond's failures. He has caused the murder of two cuties, given Goldfinger three beautiful opportunities to kill him, blundered away two chances to clear up the case bloodlessly and contributed to the slaughter of a whole battalion at Fort Knox.

There is no mystery about Bond's mass appeal. We watch him with delight because, excepting his fatal charm with the cuties, he is one of us. He is no more qualified to handle Goldfinger than we are.

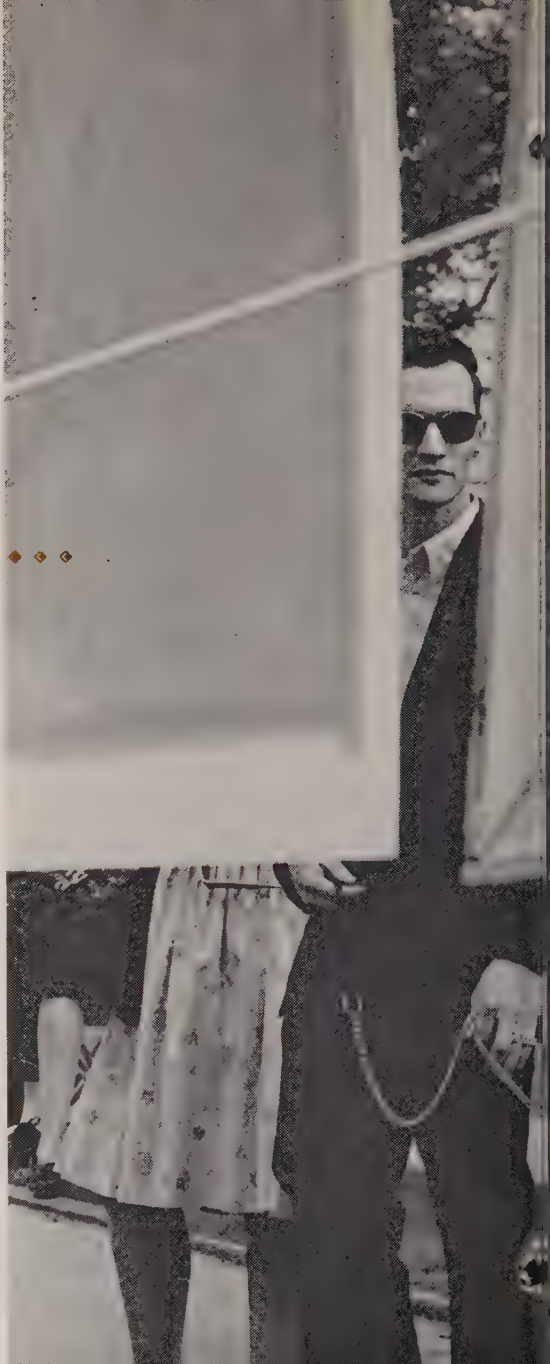
When Laurel and Hardy botched the faucet repair and wound up flooding the cellar, they were caricaturing our own inadequacies. This is really all that Bond does and it is why we identify so powerfully with him. As an agent he is ludicrous. If assigned to recover your stolen hub caps, you know he would end up wrecking your car. ▼

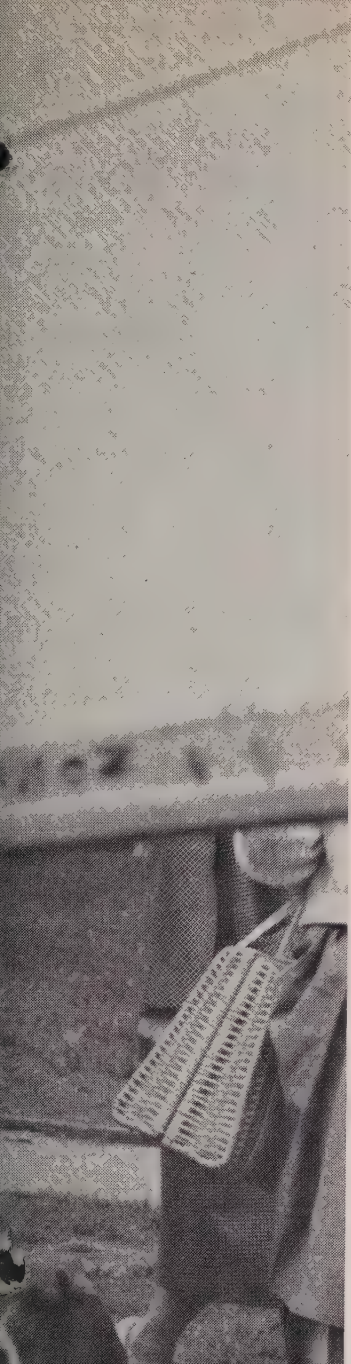
WESSELL BAKER / Mr. Baker, critic and columnist for the *New York Times*, makes frequent comment on the current scene. His piece on James Bond is reprinted with permission from the *Times*, copyright 1965 by The New York Times Company.



The Detached Americans ♦♦♦

"Our society is a web of specialists. . . . More and more we hold functions, instead of jobs. We play parts, or roles, rather than live whole lives." This was the provocative theme of a recent television presentation which was originally produced for television station WCAU-TV, Columbia Broadcasting Company, Inc. It was written by John Keats and narrated by Harry Reasoner. Excerpts from the script are presented on the following pages by permission.





Thirty-eight of her neighbors watched a woman die. She recognized one of them and called to him for help while she was being stabbed to death. But he never answered her. He sat there and watched, like all the others. And when it was over, they all went back to bed.

Quite properly, the nation wondered just who these neighbors were, and how they got that way. It would seem they were just ordinary people who didn't want to get involved.

There is a question we must answer. A woman is murdered, and people watch it. The case is by no means unique. Judging by news reports, you would think we live in a land of do-nothing citizens.

NEWSCASTER:

In New York a victim of rape screamed. Forty people heard her scream. But no one did anything to help. . . .

NEWSCASTER:

In Chicago, 60 bystanders ignored a policeman's cry for help as he battled two thugs. . . .

NEWSCASTER:

Elsewhere in New York a crowd of people looked on as eight hoodlums attacked two businessmen. . . .

NEWSCASTER:

In Oakland, Calif., six people watched as a youth stamped an aged man to death. . . .

NEWSCASTER:

In Taunton, Mass., a woman gave birth to a baby on the street. Police said apparently no one on the busy downtown sidewalk wanted to get involved.

REASONER:

What's going on here? What's the matter with Americans?

REASONER:

Times have changed . . . imperceptibly, as times do. From a close human community, we have become almost atomized . . . to the point where Americans are becoming isolated . . . detached . . . uninvolved.

More than anything else we need a human community. A community in which we feel ourselves deeply involved.

Once upon a time, in fact, as recently as 50 years ago, America indeed had a community life. Most Americans lived and died within five miles of their birthplaces and most of us lived in farm houses. And in the big family house, we lived with our grandparents, our fathers and our mothers, and our sisters and our brothers and our uncles and our cousins and our aunts. No one could say he was not involved.

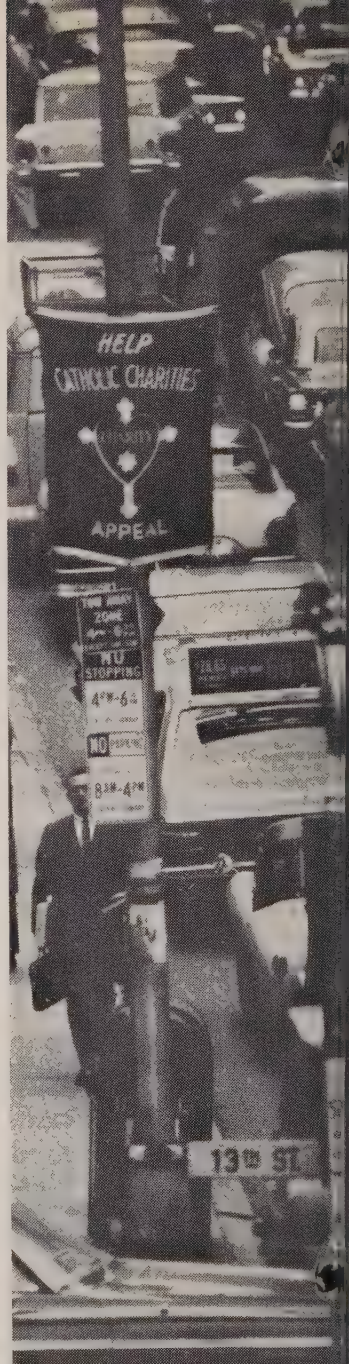
Thomas Wolfe noted that you can't go home again. Today, the point is moot, because there is no home to go back to. Eighty-five percent of Americans live more than 500 miles from the places they were born. Mobility has atomized the family and the town.

New farming methods have depopulated the countryside in one sense, while new styles of living have overpopulated rural areas in another.

VOICES OF THE WOMENFOLK:

"Little boxes on the hillside
Little boxes made of ticky-tacky
Little boxes on the hillside
Little boxes all the same.

There's a green one
And a pink one
And a blue one
And a yellow one
And they're all made of ticky-tacky
And they all look just the same.





And the people in the houses
All went to the university
Where they were put in boxes
And they came out all the same.

And there's doctors
And there's lawyers
And business executives
And they're all made out of ticky-tacky
And they all look just the same.

And they all play on the golf course
And drink their martinis dry
And they all have pretty children
And the children go to school.

And the children go to summer camp
And then to the university
Where they're all put in boxes
And they come out all the same.

And the boys go into business
And marry and raise a family
In boxes made of ticky-tacky
And they all look just the same."

REASONER:

In these bedrooms in the fields, as in in any city apartment, there is no place for grandparents. We send them off to homes for the aged, out of sight and out of mind. We send the older children away to college. The cousins and the aunts find boxes for themselves. Such is the typical American family group today

FATHER:

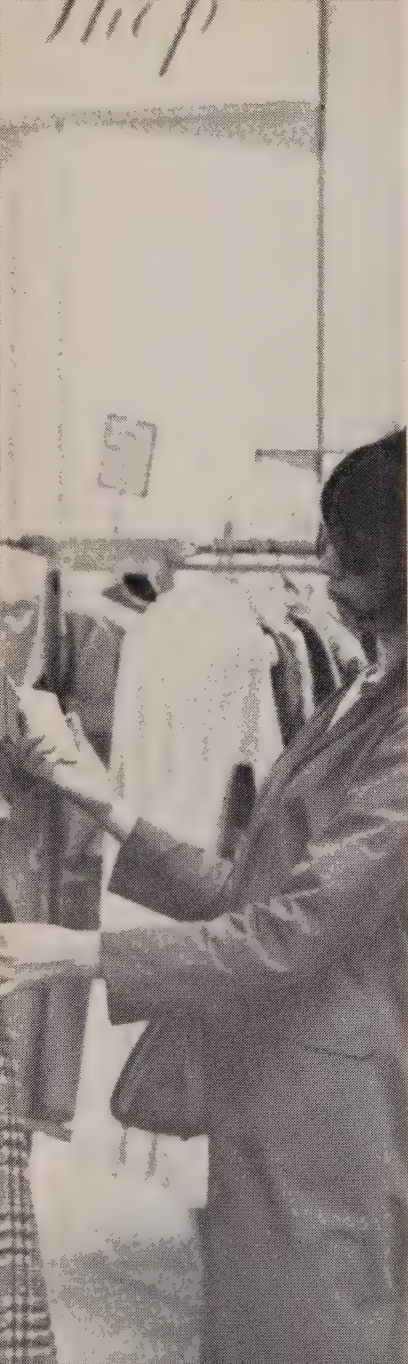
To me, the house is where I sleep at night, and where I am a weekend guest.

MOTHER:

To me, the house is three miles from the shopping center. It's five miles from school, 700 miles from where my mother lives, and three message units away from the nearest person I can talk to without screaming.

CHILD:

It's the first of a whole bunch of houses I have to live in before I can live in one of my own. ►



REASONER:

To most of us, a job is merely the money it pays, and money—to most of us—means the acquisition of things. We trade our time—our life—for money. In the process, we tend to judge a man—and he tends to judge himself—not by what he does but by how much money he makes.

The trouble is, this leads us to think of everything in terms of commodities. In this mercantile world, everything is for sale, and a person becomes valuable to you for what he can do for you.

GIRL:

We're in love.

BOY:

And we're going to get married, no matter what anybody says.

BOTH:

But we don't want a big wedding.

GIRL:

We just want to slip away together.

REASONER:

Fat chance.

BRIDE'S FATHER:

I think John's foolish to want to be a teacher; there's no money in that—he couldn't support my daughter? I'll find him a place in my business if you can get him to go to work for you . . . after all, we should be proud of him.

BRIDE'S MOTHER:

Reception, caterer, country club, cashmere coats. Everybody will talk about it. It'll cost a fortune?

BRIDE'S FATHER:

Ehh—don't worry. If I invite all my customers, we can take it off the income tax. Besides, it's for the kid. It's the only wedding she'll ever have.

GROOM'S MOTHER:

Your Betty said she wanted a simple wedding.

(THEY ALL LAUGH LOUDLY)

ASONER:

When we are not thinking of one another in terms of commodities or market values, we tend to think of one another as players of roles. . . .

SBAND:

Thank God it's Friday . . . all I want to do is just unwind.

FE:

I've been waiting for the weekend too. That lawn's a mess . . . and there are those shelves you promised to build in the kitchen . . . and oh . . . that leaky faucet. . . .

SBAND:

Alright . . . alright . . . but this weekend how about a little time for us? We'll get a baby sitter and head for the mountains . . . how about it honey? Just the two of us.

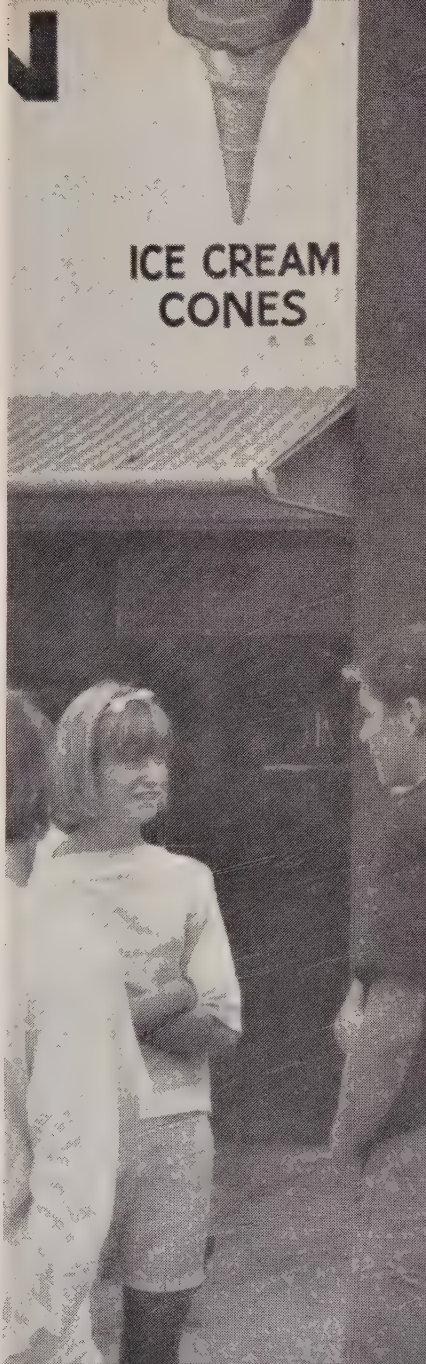
FE:

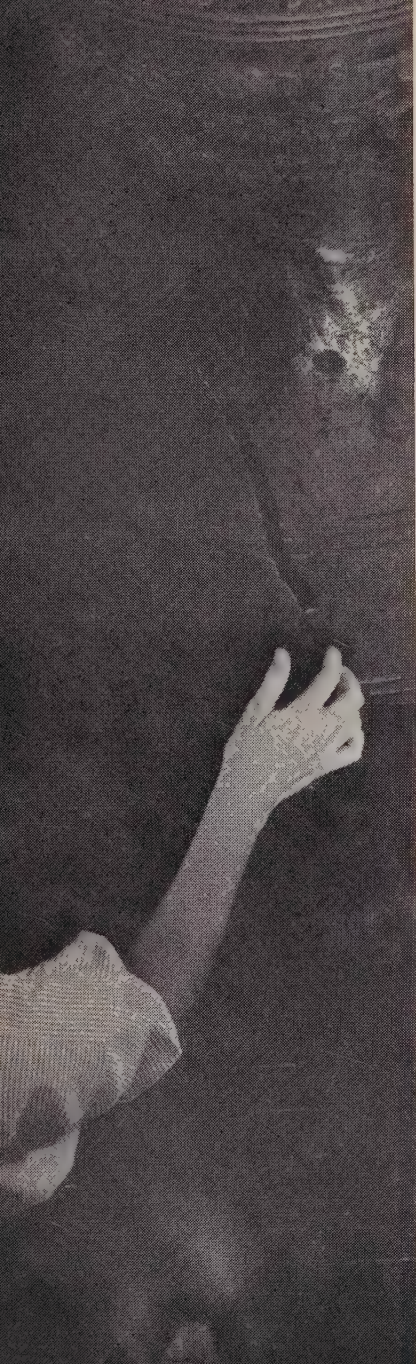
But sweetheart, we really shouldn't argue, after all, you're the man of the house and I'm the lady of the house. . . . I want you to straighten up the garage . . .

ASONER:

She is not listening to him. She is not even talking to him, nor he to her. She is talking to a presumption, not to a human being. She presumes him to be a husband. Fixit, which is presumably the role of the husband. He presumes she is just a little playmate.

If parents can be insensitive to their children's desires for a simple wedding, and if man and wife see one another only as players of roles, how can we develop a sense of human responsibility? We are admonished to be our brother's keeper, and if we have difficulty in becoming personally involved with one another within our own families, how can we possibly have a kinship with those millions of total strangers with whose lives our own lives are inextricably bound up? The essential problem is that we live closely together without meeting.





FIRST CITIZEN:

I tell you, this time I can't vote anybody. It's strictly a vote against. The lesser of two evils, I tell you.

SECOND CITIZEN:

I don't agree with you, but I know what you mean. But apart from the of the ticket, you have some real choices. I mean, let's face it—you see who's running for the State Senate. . . .

FIRST CITIZEN:

For the State Senate? Have we one of those?

SECOND CITIZEN:

The guys we elect to state and offices have a lot more to do with lives than the guy we elect President.

FIRST CITIZEN:

You know, when I go into the polling booth, I see this bunch of guys named Charlie. A bunch of total strangers, running for offices I never even heard of. You know what I do? I just vote for President, and the whole ticket. They come out, and I feel like a sap.

SECOND CITIZEN:

If you feel that way about it, why don't you just vote for the guys you know, and forget the rest? You don't have to vote for everybody.

FIRST CITIZEN:

But I don't know anybody except the guys running for President, and all I know is I think one is worse than the other. I vote against him.

SECOND CITIZEN:

So do a lot of other people. But the way I see it, if you don't know who you're doing, don't vote. Just vote for the guy you know this year, and forget the rest. But next year, for God's sake, find out who's running for what, what the issues are, because if we don't do it, right down the line, we're lost. We're going to get whatever kind of government they give us.

REASONER:

Someone has to turn in the alarm. Someone must call the police when a crime is committed. There are some things that are best left up to the experts, but they cannot act if no one calls them. On the other hand, we cannot put too much trust in experts. A politician remarked that war was too serious a matter to be entrusted to generals; just so, politics is too serious to be entrusted wholly to politicians, or the law entirely to lawyers, or education solely to teachers. Everyone's participation is essential if our system is to work, even though we can't all be experts in everything.

Death, in the midst of life. Refusal to discuss an issue is something more than a refusal to become involved in an argument. It is failure to love. Loving means a desire to know—a commitment to the other person; involvement in that person's life, whatever it may cost in suffering, whether that suffering comes through being rejected or through sharing. Loving is life; detachment is death.

Perhaps it is time to ask a question. Is life meant to be saved or spent? Perhaps we have only half-lives in this age of an urban, complicated, industrial society with its population, of part-time specialists, narrow experts and incomplete spectators.

But if we do not give such lives as we have, do we live at all?

What is life worth if we cannot give it away?

And what would it be worth if we always stopped to count the cost? ▼

may we quote you?

Many an adult who complains that high school graduates know next nothing about mathematics cannot divide $3/17$ by $15/69$. —Olin Miller

Casting director to young movie starlet: "Your voice is okay, sweetie, but we'll have to dub in your acting."

—Mike Connolly in *The Hollywood Reporter*

If success turns your head, you're facing the wrong direction.

—*The Cherryvale (Kan.) Republican*

I cannot give you the formula for success, but I can give you the formula for failure—which is: Try to please everybody. —Herbert Bayard Swopes

Disregard for human beings is the first qualification of a dictator.

—Milton S. Eisenhower

The war we have to wage today has only one goal and that is to make the world safe for diversity.

—U Thant, U.N. Secretary-General

Though Mr. Khrushchev may claim that his nation, like ours, is also a home of the brave, this nation—not Russia—is still the land of the free. And that in the last analysis, is going to make the difference. —John F. Kennedy

One reason people get old and bored is that change baffles them—they can't cope with it. So they retire from the confusion and sit back with their horse-and-buggy memories, losing momentum, gathering years and little else. But welcome change as a friend; try to visualize new possibilities and the blessings it is bound to bring you. Let it excite you, arouse your curiosity, and transfuse you with its own vitality and you'll never grow old even if you live to be a hundred. If you stay interested in everything around you, in new ways of life, in new people, in new places and ideas, you'll stay young no matter your age. Never stop learning and never stop growing—that's the key to a rich and fascinating life.

—Major Alexander P. de Seversky

If life were predictable, it would cease to be life, and be without flavor.

—Eleanor Roosevelt

We can do anything we want to do if we stick to it long enough.

—Helen Keller

an John B. Coburn of Episcopal
ological School, Cambridge, Mass.,
te the following letter to his son
e, who was at preparatory school,
day following President Kennedy's
assination, November 22, 1963.

ar Mike:

We have been thinking of you par-
ticularly since hearing the tragic news
President Kennedy yesterday. It is
ond belief and yet there it is—
omething we have to take in, a dread-
event for our country and for all
ankind, a terrible loss for Americans
especially for those who felt
ut him as you did. I am glad you
e that letter and signature to keep
ever.

Our mother and I have just heard
sident Johnson declare Monday to
a national day of mourning. That
great thing to do for all of us, not
y as a nation but as individuals
o have lost someone who is really
t of ourselves, the way a President
And it is right to mourn, to grieve
to cry. There have been no dry
s around here for the past 24
rs.

feel a little the way we did when
Cynthia died.

his seems like a member of the
ily.

here are times when if you cry
are a baby. But not this time.
s is what you do when you love
ebody and then that person is

So I hope you haven't been
amed to cry.

That Day With God edited by William
e Fine, published by McGraw-Hill Book
y. Copyright 1965 McGraw-Hill Book
y, Inc.

a letter to Mike



Photo by Ed Eckstein

But the crying—this kind of crying—is really for ourselves. It helps. It doesn't help President Kennedy, though it is a tribute to him. He really doesn't need our help, though, because now he has God's help and that's all he needs.

We've had a lot of talks in this family about life after death and what Cynthia is and what she's doing, and all that kind of thing. It's probably good for us to do this once in a while, if we don't take our own ideas too seriously.

The fact is of course we can't be certain about any of those details. The only thing we can be certain of is that God is God and everybody with God is safe.

So Cynthia is O.K. and President Kennedy is O.K. and so is everybody else who is with God—and that includes us so long as we are with God.

So we can weep all right and it's a good thing for us to do. But we don't have to weep for the President. He's with God and he's all right. As a matter of fact I even believe that some day you can count on seeing him and telling him about your letter.

Anyway, seeing President Kennedy is going to be one of the good things about dying. There are a lot of others it's going to be good to see. You can imagine seeing Caesar, for example, so you'd better get moving on that Latin. I'm only kidding, Mike, about the Latin but a question you might ask your roommate is "What language do you speak in heaven?" Guthrie says it's Hebrew, which is going to make it tough for most of us.

There are two other things I want to say about this death. The first is unpleasant, but it's real and has to be faced honestly sooner or later, so I might as well spell it out now.

This is that there is a power of evil at work in the world, and it is an active force against all that is good and lovely and true. You see it when some evil man in an office building kills a President, or when death comes to some innocent baby, or when I lost my temper and knocked you on the head, or when I booted Tom in the seat of the pants, or when people suffer pain, the way Professor Batten did, or when some fellows are lonely all the time and nobody accepts them or is nice to them, or when war breaks out, or when white people slam doors in the face of Negroes, or when big kids tease and beat up little kids. There is something going on which is evil in the world, and it's got a lot of power.

And what is worse, some of it gets into all of us. We can't just separate people into the "good guys" and the "bad guys." There is something good and bad in all men, including nice people like you and me, and it is this mixture which makes life and its different battles so complicated.

Now, the other thing I want to say is that this power of evil, strong as it is at times, and apparent victor every once in a while, as when the President is shot—this power of evil does not have the last word.

Love does.

Decency does.

Truth does.

Honor does.

Not cheating on an examination does.

Giving your life for your country in time of war does.

Keeping your temper does.

Keeping your word even when it is to your advantage not to does.

In one word, God is more powerful than everything set against Him. And using the word *God* now in the biggest sense possible, as that force in the universe which is responsible for all creation, which undergirds all man's coveries and which calls us all to a life of nobility (or honesty, if a less easy word is better) and service.

And if I had to add it all up I'd say this is the life which was in Jesus of Nazareth. Stick around him, try to live with his spirit, ask God for His help praying, and gradually all the disjointed bits of life begin to fall into place.

Friendship is more fundamental than loneliness, life than death, and love than hate, because all of this is the character of God.

What this means for all of us I guess, right now, is that we don't get discouraged or afraid or give up hope. We know that we are on the right track because President Kennedy was "a great and good man," as President Johnson just called him. And his greatness and goodness was from God and not therefore ever die.

So all Americans can respond to the best that is in them now because this is a great and good country—not because it is ours, but because it is God's. And we can make it more God's now than ever before as all of us in some small way become a little greater and a little better ourselves.

That means I have to be a better dean than I've ever been, and a better father and husband.

And you have to be a better student.

I won't say a better son, because you're a good one now.

I won't say you're a good student. Your mother and I were pleased with your last marks because you weren't flunking anything, but we agree with you that they weren't great and that you can do better. So get on the stick and work at those books—not really for our sakes, though you know we'd be pleased, but for the sake of all of us in this country, and for J.F.K. and what he stands for, and for God because he is as ready to help you as he is to those who now live with him forever, and of course for your own sake.

Well, I don't want to turn this into a sermon, though I must confess I've always been kind in your remarks about my sermons, and I appreciate it. I really just want you to know we are thinking of you, and we love you, and wish you well as a person living and growing up in a great and good country in a great and good generation to be alive.

It will be wonderful to have you home for Thanksgiving. We are planning to meet your cousins late in the day and then go see the Bruins play (I think) the Rangers. The poor Bruins are having a miserable season and need your help. Judy will be home for dinner, but has to return to school that night. Tom will meet us at the Cape on Friday with Sue.

We hope all goes well these next few days. Sarah sends her love. So does your mother. So do I. God bless you.

Love,

Dad

PEOPLE AND THINGS...

I listen and what do I hear?

"I'll have my fun, no
matter who gets hurt! . . .
I want to be free;
rules aren't for me! . . .
Give me a fast car;
I'll prove who's a man!"

But I want to do right.
Does no one else care?

"Why get involved? The
future ain't worth it! . . .
Don't worry about the other
guy; he's nothing to me! . . .
Only I am right; so I shun
those who disagree!"

All seem so small and alone.
Is this what we were meant to be?

The greatest I know of
knew right from wrong.
He was certain, unselfish,
and man enough to stand up.
Yet he loved even those
who sought to smear him!

But his thanks was a cross. Is
this the symbol of true greatness?

Then answering the cries
of help is no longer sacrifice
but service. And the discipline
of just rules becomes not a
hardship but maturity. And the
uncertainty of the future leads
not to confusion but to
direction.

God, show us greatness for our
day!

